THE CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I. FLUSHING, N. Y., DECEMBER 5, 1840. NO. 2.

THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

The commencement and progress of the Protestant Episcopal Church in all the New-England colonies present frequent pictures of petty persecution. Sometimes the story is relieved by an amusing incident, and we are constrained to smile at the ingenious dexterity with which a penalty was evaded, or the still more ingenious devices adopted by the persecuted, in the work of retaliatory annoyance. If they were obliged to pay their money for the support of independency, they sought to get back their money's worth in making ridiculous those who received it.

The documents presented to-day contain the history of one of those incidents to which we refer. We republish them as a picture of the times; and at this period, so far removed from the transaction detailed, we may hope to escape the suspicion of wishing to revive among the living the angry feelings of parties who, together with their animosities, have long since been laid in the grave.

—

The Case of the Inhabitants of Pomfret, Plainfield and Canterbury, in Connecticut, who pray that the Society will allow them a Missionary.

GODFREY MALBONE, Esq., late of Newport, in the colony of Rhode Island, who was educated at Queen's College, Oxford, and who has always distinguished himself as a zealous friend and supporter of the Church of England, in September 1766, removed into Connecticut, with an intention of improving and cultivating his estate (which is very considerable,) situated in the township of Pomfret in that colony.

JOHN APLIN, Esq., late of Providence in the colony of Rhode Island, an eminent lawyer and a zealous churchman, removed about the same time to live on his estate in the township of Plainfield, adjoining to Pomfret, and in the same government.

Both these towns lie on the road leading from Providence to Norwich, about thirty miles distance from the former, and twenty from the latter; and as there is no episcopal church nearer than those two places, they and their families have been altogether deprived of the benefit of attending public worship. Pomfret being a large and well-settled town is divided into two districts with a meeting-house in each.

In the year 1769 a majority of the inhabitants of the district where Mr. Malbone resides, in number though not in property, came to a resolution to build a new meeting-house notwithstanding the one they had, had not been built above thirty years, and was sufficiently large and in all respects fit for the purposes of the district.

This measure begot great feuds and animosities among the people, and Mr. Malbone having been assessed 150*l.* toward the expense of erecting this new building, although neither he nor any of his family ever frequented it, several families declared their intention of conforming to the Church of England, provided a place of worship could be built, and a missionary could be obtained from the venerable society for the propagation of the gospel in foreign parts. And being headed by Mr. Malbone they set on foot a subscription for building of a church, and they were immediately joined by several of the inhabitants of Plainfield and Canterbury, headed by Mr. Aplin and Doctor Walton. The subscription proving very successful and Mr. Malbone having himself contributed 100*l.*, a church was soon begun to be built on the confines of the three towns before mentioned, which makes it equally convenient to the inhabitants of each; and being now finished, and about forty families having subscribed to become members of it, they hope and pray that the venerable society will be pleased to allow them a missionary, with an appointment of a salary, and they will contribute, on their part, from time to time toward his support, as far as lies in their power. And they will also build him a proper dwelling-house, and assign him at least twenty acres of land for a glebe.

Mr. Malbone represents that the prejudices of the people against the Church of England arise in a great measure from their ignorance, and that he has by distributing a few religious books among them been instrumental in bringing many to a right way of thinking, and he suggests that a small collection of Common Prayer books, Companions to the Altar, Prayers and Meditations preparative to the Sacrament, and Tate and Brady's version of the Psalms of David, will be a very acceptable present to them.

He further represents the hardships of the laws of Connecticut which oblige those that are members of the Church of England to contribute toward the support of the dissenting form of worship, etc., and he flatters himself that through the intercession of the society and of the dignified clergy in England, with his Majesty's Ministers, this grievance might be removed, as it was in part in the Massachusetts Bay about thirty years ago. For a more circumstantial account of this laudable design, of the religious affairs of the colony of Connecticut, and of the advantage that will result from it to the cause of the Church of England as well as civil government in America, several letters from Mr. Malbone are herewith submitted to the perusal of the venerable society, and there is no doubt but that every gentleman that is acquainted with that part of the world, will confirm what he advances on these different heads, and Sir Francis Bernard, Baronet, Governor Franklin, Dr. Johnson, Dr. Breynton, Joseph Harrison, Esq., and the Rev. Mr. East Apthorpe, who are all in England, are particularly referred to.

—

REV. MR. MOSLEY TO THE SECRETARY.

POMFRET, May 16, 1772.

Rev. Sir,—I should have addressed the venerable Society for propagating the gospel in foreign parts before this, but when I came here did not determine to continue. Upon finding Mr. Malbone had taken so much pains, and had been at so great an expense to erect a church for the worship of Almighty God here at Pomfret, where a few were disposed and inclined to join it, and the venerable Society's charity not being able together with their small mites to get a minister from England to do the service, I was willing to encourage so good an undertaking, being in hopes that it might be serviceable both to religion and the people's salvation. These motives have influenced me to stay with them ever since September 13, last. The service of the Church being a new thing with them here, and our opponents very powerful, I thought it the most advisable step to proceed coolly and study the dispositions of the people, and engage their affections, and enter into no disputes or dissentions with them, but preach up the pure word of God to them, and let the beauty of our form of worship recommend itself, hoping that if one could work a reformation in them and bring them over to the Church, it might be by overcoming evil with good. The success the church at Pomfret has met with in this small time will, I flatter myself, induce the venerable Society to approve of my measures. I have preached lectures this winter frequently, both at Plainfield and Canterbury, (though the season has been remarkably severe,) and had a great audience each time.

—

MR. MALBONE TO THE SECRETARY.

COLONY OF CONNECTICUT.

POMFRET, May 17, 1772.

Rev. Sir,—In behalf of all the injured churchmen of this colony I took upon myself to be under the highest obligations to the society for the notice that they have been pleased to take of the just complaints that I, with many others, have sent home to our friends against our fanatic oppressors. Their arrogance and insolence against the established Church of the realm is really intolerable; it appears to me that they endeavor to carry their extravagance to the highest possible pitch. In the month of February last, they had the assurance to send to my house a deputation in form of three persons, who introduced themselves to me under the character of a committee, to inspect Mr. Mosley's letters of orders, and if by inspiration, for they certainly would not discover them to be genuine by any other means, they found them to be valid, their next business was to know by what right or authority I placed him here as a minister. I received them with great calmness and composure, and suffered them without interruption to give a full discharge of their embassy. I then endeavored to retaliate their presumptuous behaviour, which I did in such a manner that I have the greatest reason to believe they will never hereafter have the impudence to make such another attempt. I have lived among them near six years without ever having given any one of them the least disturbance, either upon a religious or any other account, except the building of the church, in the conduct of which I never had

the least personal altercation. Mr. Mosley was also altogether free from every disagreeable imputation; this attack, therefore, upon us, in our very entrenchments, gave me a great advantage over them, which I improved rather, by treating them with the greatest contempt, than with the least degree of anger. I thought it best that Mr. Mosley should disdain to see them, unless a particular circumstance should take place, which as it did not, he never made his appearance. The contention lasted full two hours; near the close of which I told them that I considered their present conduct as their last effort; that they were then uttering their last dying speech; that as they knew they could not by their own laws do any thing more against the church, they had not sense enough to conceal their implacable malice, but had very foolishly taken this ridiculous step to gratify an impotent resentment; however I was willing to indulge them, even in their follies, and as I had been forewarned of their visit the evening before, I had drawn up an instrument in writing, which if they would sign, I would satisfy them as far as it was in my power, and I would promise as much for Mr. Mosley. Of what nature is this instrument, Sir? You shall know, gentlemen, if you will have the patience to hear me read it quite through, but you must promise not to interrupt me and also to sign it before you leave the room; upon these conditions you shall have the examination of Mr. Mosley's orders, and I will satisfy you as to my right of induction. We shall be very glad to hear it read to us, we promise to hear, but cannot to sign it, until we know whether we like it or not; it may be a bond for money, what is it? Why gentlemen, you have had your whim in coming hither, and making a very ridiculous demand; I am willing to gratify you, provided in turn, you will let me have my whim in making this demand, and your conduct thereupon public. It is nothing like a bond I assure you, but a writing drawn up for this sole purpose. We shall be glad to hear it; we promise to be patient and to sign it if we like it. I then read to them the ludicrous paper of which the inclosed is a copy. I made it ridiculously formal; availing myself of many of their common terms, in compliance with their own taste, as it would better open their eyes and expose them to themselves, and I also should the sooner be rid of the trouble of them: it had a proper and very good effect; they left my house as much ashamed and confused as you can possibly imagine; but as soon as they joined their companions, who were waiting at a house moderately distant, to hear their report, it excited their anger; they swore revenge, and fire and fagot was the word. The storm, however, never reached me; it was but of very short duration, and a much more than proportionable calm hath since succeeded; they have as yet distrained upon one only of our whole number, taking pewter from his kitchen to the value of 40*s.* for the payment of 8*s.* only, assessed upon him for his ministerial rates of the last year, which they sold at the post on the 20th of last month, and as I am informed, paid the rate to their teacher, which his conscience suffered him to receive, notwithstanding the injured person had previously paid his rates to Mr. Mosley, had taken his discharge for the money, and had lodged that very discharge with the society's treasurer.

Pefectly sensible of my own folly in troubling you with this sort of nonsense, I have no manner of excuse to make but what may be thought equally impertinent; that is,—I think it highly proper that our rulers on the other side of the Atlantic should now and then be under the disagreeable necessity of hearing a few particulars of the arbitrary and unrighteous conduct of these saints, who left a land of liberty and pleasures and fled to a howling wilderness at three thousand miles distance, to avoid the tyranny of *Bushhaps*, and ecclesiastical persecutions.

I am very sorry that the P. S. of your letter of the 22d March was not attended to as it ought. I gave the hints to three of the missionaries in three very different parts of the colony; it seems these gentlemen at their convention at New Haven in September last, thought as our country is so vastly extended, and it would be attended with so much trouble and expense to any particular person to make such a circuit, collect the materials of complaint, and get the whole number of persons to make a joint application, that no one person who was proper for the business could be found to undertake it, wherefore they determined to represent the matter severally in their letters to the society. This was a very ill-judged, as well as an unlucky deviation. I am much pleased, however, to think it probable that their representations will be effectual, which I am led to conclude from your letter of the 25th January to Mr. Graves of New-London, which he was kind enough to entrust with a friend, that he might communicate it to me; I have not indeed the honor to be acquainted with my Lord Hillsboro' or his particular character, but if he possesses the temper which a Christian ought, and the Bishop of London perseveres in his request to him, to lay the matter before his majesty, I have that confidence in my gracious sovereign, as to be firmly persuaded that he will listen to our prayers and not suffer the best, nay, generally speaking, the only good subjects in these parts of his dominions to be insulted and trampled upon by, I know not whom, for their particular attachment to his person and obedience to his government. Nothing remains for me to say, but once more to beg pardon for the extreme length of my letter, to promise you that you shall not frequently be troubled by your new, long-winded correspondent, and to assure you that I remain with most profound respect,

Rev. Sir, your most obedient and very humble servant, GODFREY MALBONE.

—

Copy of the instrument prepared by Godfrey Malbone, as mentioned in the preceding letter.

We, the subscribers, appointed a committee by the Society of Brookline, in the township of Pomfret, in the county of Windham, in the colony of Connecticut, for the inspection and transaction of the religious concerns of the said society, do hereby make known, certify and declare unto all manner of persons, that to prevent as much as in us lies, every possibility of chicanery, fraud, or collusion in those who have seceded from our independent congregational meeting (where the worship of God is singly, simply, truly and spiritually performed, according to the very sensible and righteous manner which was framed and HERE established as the glorious proof of the great sagacity, wisdom and policy of the religion of our pure, holy and renowned forefathers,) and declared themselves conformists to the Church of England, and have invariably acted agreeable thereto since the month of October, 1770. We in consequence of that high and great authority, the utmost they could possibly bestow, delegated to us by the said Society of Brookline, or which we, being very active and zealous members, assumed of ourselves, it is no matter which, called upon Richard Mosley, clerk, who presumes to style himself *Legis Legum Baccalaurius*, a degree of honor conferred upon him by the University of Cambridge, in Great Britain, in consequence of his studies and literary merit, during a seven years residence at St. John's College; and pretends to have been duly and legally ordained a deacon and priest according to the canon law of the said Church of England, and to have lately been employed in the service of his Majesty George the Third, by the grace of God, King of Great Britain, France and Ireland, as chaplain on board of his ship Salisbury of fifty great guns, commanded at Boston by the Hon. Commodore James Gambier, and also to have frequently and publicly officiated as a priest in each of the several churches of the said good town of Boston, the several rectors or ministers whereof may, for aught we know, have been such negligent, stupid, idle and irreverent blockheads, as to have been very indifferent and careless, whether they received and admitted into their desks and pulpits an impostor or not, provided they might have their business performed without any care or trouble to themselves. The Lords of the Admiralty also may have been equally to blame, in suffering themselves to be imposed upon by appointing, to the cure of a national ship, a worthless vagrant person, without a due inquisition into his qualifications and religious character previous to such his appointment; nay, who knows but that the pretended bishop who ordained him, that bishop's predecessor, and the whole series of them up to the very founder of their order himself, may have been all of them impostors, and their religion a cheat? and yet notwithstanding, it is a very reasonable presumption, the said Richard Mosely, in virtue of this before-mentioned pretended power, with very great effrontery, (not having aforehand consulted our will and pleasure, and obtained our gracious consent for the same,) claimeth a right and hath absolutely exercised the five months last past, the said office of priesthood, according to the rites and ceremonies of the said Church of England, in this very parish of Brookline, the like whereof hath never before been practised or heard of in all Windham county; wherefore as of our invaluable and indubitable right, and not to derogate from the high office, trust and authority committed to our exercise and keeping by the said Society of Brookline, we were not abashed, shame-faced, nor mealy-mouthed, but impertinently, boldly and peremptorily demanded of him, the said Mosley, the inspection and examination of his said letters of orders which he (undoubtedly influenced by the religion he professeth, which he saith ordaineth that if a man take away thy coat to let him have thy cloak also,) took not the least offence at, but in a most becoming, humane and condescending manner, upon our solemn promise of signing with our christian and surnames this present acknowledgment, declaration, and certificate, immediately produced; and it appears to us that the said Rev. Richard Mosley is really what we thought, or said we thought, he only pretended to be, and that he is truly and absolutely charged with the orders both of deacon and priest, granted by his grace Robert, by divine providence Lord Archbishop of York, which we have employed our best faculties to enquire into, and to the very utmost of our skill, knowledge and judgment, proceeding from the small share of light that is within us, pronounce them to be valid and genuine, and do hereby acknowledge ourselves to be therewith fully and duly satisfied, in testimony whereof, we have hereunto signed our names at Brookline aforesaid, this 12th day of February, 1772.

N. B. The committee were Joseph Holland, Samuel Williams and Josiah Tasset, who attended at my house on the day of the date, and upon their persisting upon the propriety and necessity of being

satisfied in relation to Mr. Mosley's orders, and also in respect to the right wherewith I was invested to place him in the church as a minister ; I told them that if they would sign to the above instrument in acknowledgment of their own ignorance, impudence, and folly, that I would give them every kind of satisfaction in my power, even to the perusal of my own private letters, as well as Mr. Mosley's public orders, and read it to them as distinctly, emphatically, and *yankily* as I was able to do, in the presence of five persons. They refused to sign the paper. I refused to gratify them upon any other terms, and away they went like fools as they came.

GODFREY MALBONE.

Education.

COLLEGE DISCIPLINE.

The thoughtful portion of the community has recently been thrown into a state of mingled horror and alarm, by the intelligence of a homicide perpetrated upon one of the professors, by a student of the University of Virginia : horror at the attendant circumstances of the act, and alarm at the sad evidence it seems to furnish that the hopes of the patriot founded on the diffusion of opportunities for education, seem likely to be blasted. The man who has believed in the redeeming efficacy of schools and colleges, as a corrective for evils social and political, has been startled at the discovery that even the sanctuary of life is not safe from unhallowed violence in the very spot consecrated to the cause of that education which it was fondly supposed would teach lessons of justice and humanity and duty to the future men of our country. Nay, as if to add to the guilt of blood, a bitter mockery of the patriot's hopes ; the blood spilt is that of one who was the teacher, and the hand that shed it is that of the taught.

The alarm however is in our view premature. Our confidence in the holy cause of *education* is not diminished ; in mere *instruction* we never had any confidence to lose. Wide is the difference between the two : the one is designed by judicious training to *draw out* of the youth all that in theory or practice is wise and lovely and good ; the other merely puts into him that, which if he be not good, serves but to capacitate him for becoming very bad indeed. The objection of the alarmist therefore is one which affects not seats of learning, and casts no disparagement on education as a remedy for social or political evils ; it should be made against the system pursued, so sadly misnamed education.

In noticing this melancholy event, it is not our purpose to usurp the judgment-seat, and pronounce upon the accused. His condition is already one of such accumulated misery, that it were but the refinement of cruelty to reproach. Something is due to the solemn claims of justice, and we would not by a word of ours, prejudice the cause of the unhappy youth, and increase the obstacles that may already stand in the way of his acquittal. He is in the hands of the law which alone can rightfully determine the question of his life or death, and in the humane language of that law, would we say: "God send him a good deliverance." And if something be due to the claims of justice, there is also something that we think we owe to the bleeding and broken hearts of his relatives and friends. Sympathy for their sufferings should impose on us the charity of silence, as to the precise legal character of his act, until it has been ascertained and pronounced by the constituted authorities of the country. Let a father or a mother who may read these lines, imagine but for a moment this unhappy youth to be his or her child, and they will feel the cruelty of wounding more deeply still, the already lacerated heart of a parent.

The end we have in view in alluding to this subject at all, is to call attention to the ordinary college discipline of our country. Here, in part at least, lies the evil leading to results, if not precisely similar to that we now deplore, yet fraught with fearful consequences.

We believe that discipline (if indeed it always deserve the name) to be radically wrong. What is it ? We will suppose the case of a youth prepared in the school of his native town for admission to one of our colleges. At the age of from fourteen to seventeen he is usually supposed to be ready. Accustomed long it may be to the comforts of a respectable home, restrained perhaps by the controlling influence and authority of a parent, (and if not restrained, as is alas ! too often the case, so much the worse,) the boy leaves the paternal roof with all its associations, rejoicing, possibly, as is natural to youth, in the thought that in his new position he is to be deemed *a man*, and be thrown in a great degree on his own principles and rules of conduct. He reaches college, many hundred miles it may be from his home, and is at once brought into association with companions, some of whom are like himself young and untr.ed in the ways of the world, while others indoctrinated by previous residence are perfectly familiar both with the prevalent vices of the place, and with the readiest means of procuring their indulgence. He takes his rooms, appears at proper times before the professors, and is seen in the chapel : but at other times, who knows where he is ? How many hours of the twenty-four is he under the eye of affection and experience, as he was at home ? Can the mere fact that he is left to himself, and saluted by his instructors as Mr. ——, make him a man, and qualify him who but yesterday was a boy, by some magical transformation, to act with the wisdom and discretion of riper years ? Can these things make him stronger to resist temptation, and turn a deaf ear to the solicitations of those who have found a secret way to the enjoyment of forbidden pleasures ? Can they teach him, neeessarily entrusted as he must be with the possession of more money than he ever had before, to avoid the sin of extravagance ?

Is it reasonable or just to expect from a youth thus situated the sober and discreet demeanor of a man ? Let at least some pains be taken to make him a man before there is exacted from him the judgment and conduct of a man. There may indeed be boys to whom the remarks we have made do not apply ; but from experience do we know that in a large majority of cases they but too truly describe the condition of a youth sent to one of our colleges. How many fathers are there who have had cause to mourn and bitterly rue the day when they sent their sons to a distant college ? How many sons have left home amiable, affectionate, generous, honorable, but unfortunately of compliant dispositions, and unable to say *no ;* who have returned, accomplished not in letters but in vice, and whose drunken dissoluteness has planted daggers in the heart of a doating parent, and brought his grey hairs with sorrow to the grave ?

Is there for all this evil no remedy ? Is no check to be presented to the disposition in our youth, engendered by the very nature of our free institutions, to become, in their own conceits, men, before they cease to be boys ? Let facts answer, and they will show an adequate remedy.

There is a communion from which, we are free to confess, we are widely separated, we have no sympathy with what we conscientiously deem its great errors ; yet are we willing to gather lessons of wisdom from every source, and we have no prejudices to prevent us from listening respectfully and thoughtfully to that communion when it speaks on the subject of education. It has studied it well, and its experience is great. The Roman Catholics have seminaries, schools, colleges in various parts of the world. Where is that one in which the youth are left without perpetual supervision as they are in our colleges ? Admit that this supervision is ceaseless, partly for the purpose of preventing the supposed contamination of what is deemed heretical companionship ; still the question is, no matter what the cause, what is the effect of this supervision ? Who has heard of such open rebellion in these seminaries of Roman Catholics as we find in our own protestant institutions ? It is indeed true that one educated under a sleepless oversight may prove a reprobate, for some youths are incorrigible under any system : but it is not to be denied that the discipline of these institutions is admirable in its effects. A boy for instance, enters the University of Paris, and remains in it until he has attained manhood, and completed his course of study ; but *no matter what his age*, from the moment he enters its walls, never does he leave them without a special *exeat*. His ingresses and egresses are all known. He eats, sleeps, studies, and recreates himself under the eye of a superior. Habits of order, obedience and self-denial are thus formed, and when he is a man, he comes out prepared to act as a man.

We know not that the discipline of the University of Virginia is more lax than that of our other colleges. When Mr. Jefferson founded it, (as we learn from his biographer,) having made no provision for christian instruction, he rested for discipline on the virtue of human nature in the students, and the result was riot and uproar. The plan was changed, the reins were drawn tighter, christianity was introduced by the voluntary act of the instructors and some of the pupils, in the annual employment of a clergyman of some denomination, and those who pleased attended his weekly ministrations. It is a circumstance, however, worthy of remark in passing, as a coincidence somewhat striking, that the only instance of the homicide of a professor by a pupil, recorded in the history of our colleges, should have occurred in an institution that purposely excluded christianity in its outset, and afterward left it for its chance of decent respect, to the caprice and whim of youths around whom it had been found necessary to draw more closely the cords of a wholesome restraint.

Still we mean not to represent the University of Virginia as particularly deficient in discipline ; for in this sad business we find a redeeming feature, in the abhorrence expressed by the students for an act that deprived the institution of an able and excellent man, and wrapped in the folds of unalleviated sorrow an unoffending wife and helpless children.

The following paragraphs extracted from the Southern Churchman, have furnished us with the information that has called forth the preceding remarks.

—

UNIVERSITY OF VIRGINIA

At a meeting of the Faculty, after the death of Professor Davis, Chairman of the Faculty, and presiding officer of the institution, on Monday, the 16th day of November, 1840, the following preamble and resolutions were offered by Professor Tucker, and unanimously adopted.

This day fortnight the members of the faculty followed the remains of a lamented colleague to the grave, and to-day we are about to perform the same sad obsequies for another associate ahd friend, and who has not, as Mr. Bonnycastle, been taken away in the course of nature, by protracted disease, but has been snatched from us by the hand of a ruthless assassin, under circumstances of peculiar atrocity. Four nights ago, Professor Davis, in the vigor of health, and in the meridian of life, was shot down before his own door sill, in the wantonness ot ruffiian malice, when he had no suspicion of danger, was without the means of injury or defence, and when his only provocation was an unsuccessful attempt to discover who had disturbed his domestic peace, and violated the laws of the University.

The feelings excited by an act of blood and vilfany, without example in the annals of college excesses, will not permit us to dwell on the rare merits and virtues of our deceased friend.

The heart-rending lamentations of his widow and orphans, his relatives and domestics, the general voice of the studsnts of this institution, and of the wide circle of his acquaintance, concur in attesting them, and proclaim in a voice not to be missaken, that besides the irreparable loss to his family, the University has been deprived of a principal prop, society of a most useful citizen, and religion of one of its fairest ornaments. In a spirit of exalted piety he died, forgiving his reckless murderer. We can now do no more than make the following brief expression of our sentiments.

Resolved, That while we mingle our tears with those of the relatives and friends of our colleage, we feel it to be our duty, as good citizens and officers of this University, to use all proper exertions for the purpose of bringing the perpetrator of this foul deed to condign punishment.

Resolved, That amid the feelings of grief, horror, and indignation, which now fill our hearts, we find some solace in the fact, that the students as a vody have made such active, ardent, and indefatigable efforts ty discover the skulking assassin, and to subject him to the impartial sentence of the law.

Resolved, That we wiil wear the usual badge of mourning for sixty days, and that a copy of these rcsolutions be sent to Mrs. Davis by the Chairman, and to the public journals by the Secretary.

Practical Christianity.

EXCERPTA.

Our extracts of to-day are furnished in part by Thomas Fuller of whom we beg leave to say a word.

He was an eminent historian and divine of the Church of England, in the stormy times of Charles I. and the Commonwealth, and amid much persecution and suffering, adhered to the royal cause. The work from which we extract, "The Holy State" has been deemed by an able critic his best, and this is saying much where all are good. One who had studied Fuller closely, and could relish his most amusing quaintness and inexhaustible humor, thus sums up his merits as a writer.

"It is only by contrasting the works of Fuller with the lumbering and heavy productions of his contemporaries, that we can properly estimate the value of the former, or give due honor to the memory of one, who, in his most arduous and sterile undertakings, in the darkness of antiquities or the cloudy atmosphere of polemical divinity, never lost the vivifying spirit of his humor or the exhilarating play of his wit, or suffered his keenness of observation to be blunted by the blocks it had to work on. To him every subject was alike; if it was a dull one he could enliven it; if it was an agreeable one, he could improve it; if it was a deep one, he could sound it; if it was a tough one, he could grapple with it. In him learning was but subsidiary to wit, and wit but secondary to wisdom; and, if his quaintness of humor gave something of the grotesque to his productions, it but added to the gloss of the admirable matter which it shone on. To him and to his pages may we always come, secure of entertainment and instruction — of finding an agreeable olio of humorous wit and diverting sense, which reciprocally relieve and play upon each other, the latter sobering and steadying the former, the former barbing and pointing the latter. In short, his works are an inexhaustible fund of sound and solid thought — a quarry, or rather mine, of good old English heartiness, where the lighter and less elaborate artificers of modern times may seek, and seek fearlessly, for materials for their own more fragile and graceful structures."

"The Holy State" proposes examples for imitation, presenting them in the character of individuals in every department of life, and to these are added essays. We extract from both.

—

"THE GOOD PARISHIONER.

"Though near to the church, he is not far from God. Like unto Justus, Acts xviii. 8, 'one that worshipped God, and his house joined hard to the synagogue.' Otherwise, if his distance from the church be great, his diligence is the greater to come thither in season.

"He is timely at the beginning of prayer. Yet, as Tully charged some dissolute people for being such sluggards that they never saw the sun rising or setting, as being always up after the one and abed before the other; so some negligent people never hear prayers begun, or sermon ended, the confession being past before they come, and the blessing not come before they are passed away.

"In sermon he sets himself to hear God in the minister. Therefore divesteth he himself of all prejudice, the jaundice in the eyes of the soul, presenting colors false unto it. He hearkens very attentively: 't is a shame when the church itself is 'cœmeterium," wherein the living sleep above ground as the dead do beneath.

"At every point that concerns himself he turns down a leaf in his heart; and rejoiceth that God's word hath pierced him, as hoping that whilst his soul smarts, it heals. And as it is no manners for him that hath good venison before him, to ask whence it come, but rather fairly to fall to it; so hearing an excellent sermon, he never inquires whence the preacher had it, or whether it was not before in print, but falls aboard to practise it.

"He accuseth not his minister of spite for particularizing him. It does not follow that the archer aimed, because the arrow hit. Rather our parishioner reasoneth thus; if my sin be notorious, how could the minister miss it? if secret, how could he hit it without God's direction?

"He is bountiful in contributing to the repair of God's house. For though he be not of their opinion, who would have the churches under the Gospel conformed to the magnificence of Solomon's temple, (whose porch would serve us for a church) and adorn them so gaudily, that devotion is more distracted than raised, and men's souls rather dazzled than lightened; yet he conceives it fitting that such sacred places should be handsomely and decently maintained.

—

"THE TRUE CHURCH ANTIQUARY.

"He baits at middle antiquity, but lodges not till he comes at that which is ancient indeed. Some scour off the rust of old inscriptions into their own souls, cankering themselves with superstition, having read so often 'orate pro anima,' that at last they fall a praying for the departed; and they more lament the ruin of monasteries, than the decay and ruin of monks' lives, degenerating from their ancient piety and painfulness. Indeed, a little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion.

"He desires to imitate the ancient Fathers, as well in their piety, as in their postures; not only conforming his hands and knees, but chiefly his heart to their pattern. O the holiness of their living, and painfulness of their preaching! How full were they of mortified thoughts, and heavenly meditations! Let us not make the ceremonial part of their lives only canonical, and the moral part thereof altogether apocrypha, imitating their devotion not in the fineness of the stuff, but only in the fashion of the making.

"He is not zealous for the introducing of old useless ceremonies. The mischief is, some that are most violent to bring such in, are most negligent to preach the cautions in using them; and simple people, like children in eating of fish, swallow bones and all, to their danger of choking. Besides, what is observed of horse-hairs, that lying nine days in water they turn to snakes; so some ceremonies, though dead at first, in continuance of time quicken, get stings, and may do much mischief, especially if in such an age wherein the meddling of some have justly awaked the jealousy of all. When many popish tricks are abroad in the country, if then men meet with a ceremony which is a stranger, especially if it can give but a bad account of itself, no wonder if the watch take it up for one on suspicion.

"He is not peremptory but conjectural in doubtful matters; not forcing others to his own opinion, but leaving them to their own liberty; not filling up all with his own conjectures, to leave no room for other men: nor tramples he on their credits, if in them he finds slips and mistakes. For here our souls have but one eye, (the Apostle saith, 'we know in part:') be not proud if that chance to come athwart thy seeing side, which meets with the blind side of another."

"He doth not so adore the ancients as to despise the moderns. Grant them but dwarfs, yet stand they on giants' shoulders, and may see the further. Sure, as stout champions of truth follow in the rear, as ever marched in the front. Besides, as one excellently observes, "antiquitas seculi juventus mundi."* These times are the ancient times, when the world is ancient; and not those which we count ancient "ordine retrogrado," by a computation backwards from ourselves.

—

"THE CONTROVERSIAL DIVINE.

"He abstains from all foul and railing language. What? make the muses, yea, the graces scolds? Such purulent spittle argues exulcerated lungs. Why should there be so much railing about the body of Christ, when there was none about the body of Moses in the act kept betwixt the devil and Michael the archangel?

"He affects clearness and plainness in all his writings. Some men's heads are like the world before God said unto it, 'Fiat lux." These dark lanterns may shine to themselves, and understand their own conceits, but nobody else can have light from them.

"Some affect this darkness, that they may be

* Sir Francis Bacon, Advancement of Learning.

accounted profound, whereas one is not bound to believe that all the water is deep that is muddy.

"Antoninus Pius, for his desire to search into the least differences, was called "cumini sector," the carver of cumin seed. One need not be so accurate; for as soon shall one scour the spots out of the moon, as all ignorance out of man. When Eunomius the heretic vaunted that he knew God and his divinity, St. Basil gravels him in twenty-one questions about the body of an ant or pismire; so dark is man's understanding. I wonder therefore at the boldness of some, who, as if they were Lord Marshals of the angels, place them in ranks and files. Let us not believe them here, but rather go to heaven to confute them.

He neither multiplies needless, nor compounds necessary controversies. Sure they light on a labor in vain, who seek to make a bridge of reconciliation over the great chasm betwixt Papists and Protestants; for though we go ninety-nine steps, they (I mean their church) will not come one, to give us a meeting.

"In Merionethshire, in Wales, there are high mountains, whose hanging tops come so close together that shepherds on the tops of several hills may audibly talk together, yet will it be a day's journey for their bodies to meet, so vast is the hollowness of the vallies betwixt them. Thus, upon sound search shall we find a grand distance and remoteness betwixt Popish and Protestant tenets to reconcile them, which at the first view may seem near, and tending to an accommodation.

"Some sail so long on the sea of controversies, tossed up and down, to and fro, pro and con, that the very ground to them seems to move, and their judgments grow skeptical and unstable in the most settled points of divinity. When he cometh to preach, especially if to a plain auditory, with the Paracelsians he extracts an oil out of the driest and hardest bodies; and knowing that knotty timber is unfit to build with, he edifies people with easy and profitable matter.

—

"OF ANGER.

"Anger is one of the sinews of the soul: he that wants it hath a maimed mind, and with Jacob sinew-shrunk in the hollow of his thigh, must needs halt. Nor is it good to converse with such as cannot be angry, and with the Caspian Sea, never ebb nor flow. This anger is either heavenly, when one is offended for God; or hellish, when offended with God and goodness; or earthly, in temporal matters; which earthly anger (whereof we treat) may also be hellish, if for no cause, no great cause, too hot or too long.

"Be not angry with any without a cause. If thou beest, thou must not only, as the proverb saith, be appeased without amends (having neither cost nor damage given thee,) but, as our Saviour saith, 'be in danger of the judgment.'

"Be not mortally angry with any for a venial fault. He will make a strange combustion in the state of his soul, who, at the landing of every cock-boat sets the beacons on fire. To be angry for every toy debases the worth of thy anger; for he who will be angry for anything, will be angry for nothing.

"Let not thy anger be so hot, but that the most torrid zone thereof may be habitable. Fright not people from thy presence with the terror of thy intolerable impatience. Some men, like a tiled house, are long before they take fire, but once on flame there is no coming near to quench them.

"Anger kept till the next morning, with manna, doth putrify and corrupt; save that manna corrupted not at all, and anger most of all, kept the next sabbath. St. Paul saith, 'Let not the sun go down on your wrath;" to carry news to the antipodes in another world of thy revengeful nature. Yet let us take the Apostle's meaning, rather than his words, with all possible speed to depose our passion, not understanding him so literally that we may take leave to be angry till sunset: then might our wrath lengthen with the days; and men in Greenland, where day lasts above a quarter of a year, have plentiful scope of revenge.

"He that keeps anger long in his bosom giveth place to the devil. And why should we make room for him, who will crowd in too fast of himself? Heat of passion makes our souls to chap, and the devil creeps in at the crannies. Yea, a furious man in his fits may seem possessed with a devil, foams, fumes, tears himself, is deaf and dumb in effect, to hear or speak reason; sometimes wallows, stares, stamps, with fiery eyes and flaming cheeks. Had Narcissus himself seen his own face when he had been angry, he could never have fallen in love with himself.

—

"OF CONTENTMENT

"It is an humble and willing submitting ourselves to God's pleasure in all conditions.

"Thus contentment makes men carry themselves gracefully in wealth, want, in health, sickness, freedom, fetters, yea, what condition soever God allots them.

"It is no breach of contentment for men to complain that their sufferings are unjust, as offered by men: provided they allow them for just, as proceeding from God, who useth wicked men's injustice to correct his children. But let us take heed that we bite not so high at the handle of the rod, as to fasten on his hand that holds it; our discontentments mounting so high as to quarrel with God himself.

"It is no breach of contentment for men by lawful means to seek the removal of their misery and bettering of their estate. Thus men ought by industry to endeavor the getting of more wealth, ever submitting themselves to God's will. A lazy hand is no argument of a contented heart. Indeed he that is idle, and followeth after vain persons, shall have enough; but how? Prov. xxviii., 19, "shall have poverty enough."

"God's spirit is the best schoolmaster to teach contentment; a schoolmaster who can make good scholars, and warrant the success as well as his endeavor. The school of sanctified afflictions is the best place to learn contentment in: I say, sanctified; for naturally, like resty horses, we go the worse for the beating, if God bless not afflictions unto us.

"Pious meditations much advantage contentment in adversity. Such as these are, to consider first, that more are beneath us than above us; secondly, many of God's dear saints have been in the same condition; thirdly, we want rather superfluities than necessities; fourthly, the more we have, the more we must account for; fifthly, earthly blessings, through man's corruption, are more prone to be abused than well used; sixthly, we must leave all earthly wealth at our death, "and riches avail not in the day of wrath:" but as some use to fill up the stamp of light gold with dirt, thereby to make it weigh the heavier; so it seems some men load their souls with thick clay, to make them pass the better in God's balance, but all to no purpose; seventhly, the less we have, the less it will grieve us to leave this world; lastly, it is the will of God, and therefore both for his glory and our good, whereof we ought to be assured. I have heard how a gentleman, travelling in a misty morning, asked of a shepherd (such men being generally skilled in the physiognomy of the heavens) what weather it would be? 'It will be,' said the shepherd, "what weather shall please me:" and being courteously requested to express his meaning, 'Sir,' saith he, 'it shall be what weather pleaseth God, and what weather pleaseth God, pleaseth me.' Thus contentment maketh men to have even what they think fitting themselves, because submitting to God's will and pleasure."

—

"OF MODERATION.

"Moderation 'is the silken string running through the pearl-chain of all virtues.'* It appears both in practice and judgment: we will insist on the latter, and describe it first negatively.

"Moderation is not a halting betwixt two opinions, when the thorough-believing of one of them is necessary to salvation: no pity is to be shown to such voluntary cripples. We read (Acts xxvii., 12,) of a haven in Crete which lay toward the south-west, and toward the north-west: strange, that it could have part of two opposite points, north, and south: sure, it must be very winding. And thus some men's souls are in such intricate postures, they lay toward the Papists, and toward the Protestants: such we count not of a moderate judgment, but of an immoderate unsettledness.

"Nor is it a lukewarmness in those things wherein God's glory is concerned. Herein it 's a true rule, "Non amat qui non zelat.' And they that are are thus lukewarm here shall be too hot hereafter in that oven wherein dough-baked cakes shall be burnt.

"But it is a mixture of discretion and charity in one's judgment. Discretion puts a difference betwixt things absolutely necessary to salvation to be done and believed, and those which are of a second sort and lower form, wherein more liberty and latitude is allowed. In maintaining whereof, the stiffness of the judgment is abated, and suppled with charity toward his neighbor. The lukewarm man eyes only his own ends, and particular profit; the moderate man aims at the good of others, and unity of the church.

"Yet such moderate men are commonly crushed betwixt the extreme parties on both sides. But what said Ignatius? "I am Christ's wheat, and must be ground with the teeth of beasts, that I may be made God's pure manchet." Saints are born to suffer, and must take it patienly. Besides, in this world generally they get the least preferment; it faring with them as with the guest that sat in the midst of the table, who could reach to neither mess, above or beneath him:

"Esuriunt medii, fines bene sunt saturati;
Dixerunt stulti, medium tenuere beati."

"Both ends o' th' table furnished are with meat,
Whilst they in middle nothing have to eat.
They were none of the wisest well I wist,
Who made bliss in the middle to consist.

"Yet these temporal inconveniences of moderation are abundantly recompensed with other better benefits: for

"1. A well informed judgment in itself is a preferment. Potamon began a sect of philosophers called Ecclectics, who wholly adhered to no former sect, but chose out of all of them what they thought best. Surely such divines, who in unimportant controversies extract the probablest opinions from all professions, are best at ease in their minds.

"2. As the moderate man's temporal hopes are not great, so his fears are the less. He fears not to have the splinters of his party (when it breaks,) fly into his eyes, or to be buried under the ruins

*Bishop Hall.

of his side, if supprest. He never pinned his religion on any man's sleeve, no not on "the arm of flesh," and therefore is free from all dangerous engagements.

"3. His conscience is clear from raising schisms in the church. The Turks did use to wonder much at our Englishmen for pinking or cutting their clothes, counting them little better than mad for their pains to make holes in whole cloth, which time of itself would tear too soon. But grant men may do with their own garments, as their fancy adviseth them; yet wo be to such who willingly cut and rend the seamless coat of Christ with dissensions.

"4. His religion is more constant and durable; being here, 'in via,' in his way to heaven, and jogging on a good traveller's pace, he overtakes and outgoes many violent men, whose over-hot, ill-grounded zeal, was quickly tired.

"5. In matters of moment, indeed, none are more zealous. He thriftly treasured up his spirits for that time, who, if he had formerly rent his lungs for every trifle, he would have wanted breath in points of importance.

"6. Once in an age the moderate man is in fashion; each extreme courts him, to make them friends; and surely he hath a great advantage to be a peacemaker betwixt opposite parties. Now whilst, as we have said, moderate men are constant to themselves, violent men reel from one extremity to another.

"Pride is the greatest enemy to moderation. This makes men stickle for their opinions, to make them fundamental. Proud men, having deeply studied some additional point in divinity, will strive to make the same necessary to salvation, to enhance the value of their own worth and pains; and it must be fundamental in religion, because it is fundamental to their reputation. Yea, as love doth descend, and men dote most on their grandchildren, so these are indulgent to the deductions of their deductions, and consequential inferences to the seventh generation, making them all of the foundation, though scarce of the building of religion. Ancient Fathers made the creed 'symbolum,' the shot and total sum of faith. Since which how many arrearages, and after-reckonings have men brought us in? to which if we will not pay our belief, our souls must be arrested without bail upon pain of damnation. Next to pride, popular applause is the greatest foe moderation hath, and sure they who sail with that wind have their own vain-glory for their haven.

"To close up all, let men, on God's blessing, soundly, yet wisely, whip and lash lukewarmness and time-serving, their thongs will never fly in the face of true moderation, to do it any harm; for, however men may undervalue it, that Father spake most truly, 'Si virtutum finis ille sit maximus, qui plurimorum spectat profectum, moderatio prope omnium pulcherima est."

We hope that our readers formed so favorable an opinion of Arthur Warwick upon first acquaintance, that they will not object to renew their intercourse from time to time. Our object is to give them by portions at intervals, all that his little book contains; for all is excellent, and we fear not that disgust on the parts of our friends will follow on more intimate acquaintance with our author.

—

It is the folly of wit in some to take pains to trim their labors in obscurity. It is the ignorance of learning in others to labor to divest their pain by bluntness; the one thinking he never speaks wisely till he goes beyond his own, and all men's understandings; the other thinking he never speaks plainly, till he dive beneath the shallowest apprehension. I as little affect curiosity in the one, as I care for the affectation of baldness in the other. I would not have the pearl of heaven's kingdom so curiously set in gold, as that the art of the workman should hide the beauty of the jewel: nor yet so slightly valued as to be set in lead; or so beastly used as to be slubbered with dirt. I know the pearl (however placed,) still retains its virtue, yet I had rather have it set in gold, than seek it in a dunghill. Neat apparel is an ornament to the body, but a disgrace if either proud or slovenly.

—

When one ascends from the ground to a higher room, I observe with what contempt he insults and tramples on the stairs by which he riseth, and how he first and most dirtieth that step by which he first stepped from the dirt. Which putteth me in mind of the practice of the aspiring ambitious, who, to get up to their wished height of honor, bedirt with scorn, and neglect those by whose shoulders they were first mounted and exalted. I hate that ambition which enforceth ingratitude; which, being the basest of vices, cannot but soil and disgrace a man graced with such honors. I am not preferred with honor, if debased with ingratitude.

—

The gentle and harmless sheep being conscious of their own innocency, how patiently, how quietly, do they receive the knife, either on the altar or in the shambles! How silently and undaunted do they meet death, and give it entrance with small resistance! When the filthy, loathsome, and harmful swine roar horribly at the first handling, and with an hideous crying reluctancy, are haled, and held to the slaughter! this seems some cause to me why wicked men (conscious of their filthy lives, and nature,) do tremble at the remembrances, startle at the name, and with horror roar at the approach of death: when the godly quietly unclothe themselves of their lives, and make small difference betwixt a natural night's short sleep, and the long sleep of nature. I will pray not to come to an untimely violent death: I will not violently resist death at the time when it cometh. I will expect and wait my change with patience, embrace it with cheerfulness, and never fear it as a total privation.

—

It is no small fault to be bad, and seem so; it is a greater fault to seem good, and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh; a vice thus covered is worse than a naked offence. There is no devil to the hypocrite.

—

He that will not be persuaded to leap down from a high chamber at once, cometh willingly down by the stairs; and yet the declining degrees of his winding descent make it not less downward to him, but less perceived of him. His leap might have brought him down sooner, it could not have brought him down lower. As I am then fearful to act great sins, so I will be careful to avoid small sins. He that contemns a small fault commits a great one, I see many drops make a shower; and what difference is it, whether I be wet either in the rain or in the river, if both be to the skin? There is small benefit in the choice, whether we go down to hell by degrees, or at once.

—

There are two things necessary for a traveller, to bring him to the end of his journey, a knowledge of his way, a perseverance in his walk. If he walk in a wrong way, the faster he goes the further he is from home: if he sit still in a right way, he may know his home, but never come to it: discreet stays make speedy journeys. I will first then know my way, ere I begin my walk: the knowledge of my way is a good part of my journey. He that faints in the execution, loseth the glory of the action. I will therefore not only know my way, but also go on in my way; I had rather my journey should want a beginning, than come to an untimely end. If heaven be my home, and Christ my way, I will learn to know my way, ere I haste to travel to my home. He that runs hastily in a way he knows not, may come speedily to a home he loves not. If Christ be my way, and heaven my home, I will rather endure my painful walk, than want my perfect rest. I more esteem my home than my journey: my actions shall be led by knowledge, my knowledge be followed by my actions. Ignorance is a bad mother to devotion, and idleness a bad steward to knowledge.

—

Meditation is a busy search in the store-house of fantasy for some ideas of matters, to be cast in the moulds of resolution into some forms of words or actions; in which search, when I have used my greatest diligence, I find this in the conclusion, that to meditate on the best is the best of meditations; and a resolution to make a good end, is a good end of my resolutions.

—

Abundance is a trouble, want a misery, honor a burthen, baseness a scorn, advancements dangerous, disgrace odious. Only a competent estate yields the quiet of content. I will not climb lest I fall; nor lie on the ground lest I am trod on. I am safest whilst my legs bear me. A competent heat is most healthful for my body, I would desire neither to freeze nor to burn.

Ecclesiastical Intelligence.

MAINE.

The old church edifice at Portland having become dilapidated, the parish of St. Stephen's purchased some time since the building of St. Paul's corporation, (which has now ceased to exist,) and having fully repaired it, it was consecrated by Bishop Griswold on the 11th of November, and the occasion appears to have afforded more than usual satisfaction to the Episcopalians of Portland. We regret to perceive from his last address to the Eastern Diocese, that the good Bishop's health and strength have gradually declined.

RHODE ISLAND.

St. Stephen's church, Providence, was consecrated on Wednesday, Nov. 25th. The Rev Geo. Leeds is the rector. There are now three Episcopal churches in Providence, and one in N. Providence.

NEW-YORK

We had not received the journal of the late convention when our last number was printed; hence we were silent concerning our own diocese.

The past has been a year of great labor to the Bishop, not exceeded by that of any year previous to the division of the diocese.

The number of confirmations (1409,) has been greater than in any year, save one, before the division.

In his address, the Bishop adverts to a subject on which he has heretofore presented his views at length; and with great earnestness and force again contends that the consecration of a church edifice, if it mean any thing, must mean in good faith to set the building apart, to God as given for such pur-

poses only as have a direct connexion with the worship and service of his church, He does not, however, deem the sale of an old church edifice by a congregation, with the application of the funds thus raised to the erection of a new one, as any desecratory violation,

The city mission society of New-York is doing great good, but needs more generous support.

The cause of Christian education is assuming more importance in the view of New-York churchmen. The Bishop, as visitor of the Astoria Female Institute, St. Ann's Hall, Flushing, St. Paul's College, College Point, and St. Thomas' Hall, Flushing, speaks, in favorable terms of all, giving however to St. Paul's, as is due, the merit of having taken the lead in this important field of the Church's duty.

The whole number of clergy in the diocese is 191, but little short of what it was before the division.

There are 148 churches and chapels.

The candidates for orders are 49.

The Education and Missionary Society, Bible and Common Prayer Book Society, and the P. E. Tract Society, all need much more aid.

The Secretary was directed to endeavor to procure a complete set of the past Journals of Convention.

The Missionary operations heretofore conducted in the diocese of New-York, and that of W. New-York by the joint action of two boards, one in each diocese, are henceforth to be conducted separately; and New-York gives to the younger diocese all the permanent missionary fund, together with $10,000, payable by instalments in four years.

Swords, Stanford & Co., propose to publish (to be delivered about the middle of December,) the "History of the Church of Christ," by the Rev. William Palmer, author of "Origines Liturgicæ," etc. The edition will be enriched by notes and a valuable index, by Bishop Whittingham.

WESTERN NEW-YORK.

In this diocese efforts are making to raise a fund for disabled clergymen, and Bishop De Lancey proposes to his clergy that the contributions of Christmas should be appropriated to that purpose. The rubric provides that at communion the proper persons shall receive "the alms for the poor and other devotions of the people," the objection made by some is therefore without weight, that the money cannot be thus applied. On both grounds mentioned in the rubric it is proper, for the people may devote their money to this purpose, and as to the poor, our brethren, able or disabled, are most of them poor enough to enforce a modest claim to a little eleemosynary charity. To be starved is one of the highest honors of the profession, hence, like D. D., it is very common.

PENNSYLVANIA.

The new church of St. Luke's in Philadelphia, has been opened. More than fifty pews have been sold, and nearly as many rented.

VIRGINIA.

We learn with regret that the Rev. Z. Meade, editor of the Southern Churchman, died in Richmond on the 27th of November.

NORTH-CAROLINA.

Bishop Ives in his late visitation to the northern and western churches of his diocese, confirmed eighty-six persons, and consecrated one church. The spiritual condition of these churches is represented as highly encouraging.

OHIO.

Arrangements have been made to change the size, name, and place of publication of "The Gambier Observer." It will be henceforth called the "Western Episcopal Observer," and is to be printed in Cincinnati, appearing simultaneously in that place and Louisville. The proprietor, Dr. Colton, has now associated with him as editors, the Rev. Messrs. Wm. Jackson, John T. Brooke, and Henry V. D. Johns.

Literary.

Notwithstanding the almost universal mania of book-making which distinguishes the present age, there is one department of literature which has by some strange fatality, been almost entirely overlooked. While the multiplication of novels and newspapers, pamphlets and periodicals, has accumulated a pile of rubbish to which no Pelion or Ossa heapings are equal; the venerable productions of "the olden time" have for the most part been treated with studied inattention and neglect. If antiquity constituted the only merit of our fathers, they might be well permitted to sleep quietly in their forgotten cells; but presenting, as they do, the most perfect models of whatever is noble in thought, or beautiful in expression, the oblivion into which they have so generally fallen must excite both astonishment and regret. Impressed with the importance of the subject, we purpose in this department of our paper, from time to time to call to it the attention of our readers, and if possible, revive once more a taste for the pure wells of our ancient literature. The plan which we have proposed to ourselves embraces not merely a collection of names and title-pages, but a faithful inquiry into the genius and character, the beauties and blemishes, of the olden writers in the language. In addition to biographical sketches and critical remarks, complete analyses will be given of some works, and characteristic extracts from others. Independent of the literary taste which it may gratify, the light which such a review may shed on the manners and customs, the laws and institutions of our ancestors, will fully justify the prominence which we purpose to give to it To our own denomination, in particular, this study commends itself by the additional inducement of comprising the accredited expositions of that faith to which during the lapse of so many centuries their fathers have been attached. That our readers may at the same time form some idea of the state of letters generally, we purpose, furthermore, making occasional incursions into the literature of other countries. The old Spanish ballads and legends are excelled in beauty and tenderness by those of no other people, and her efforts in the higher departments of taste will bear comparison with many of much greater reputation. The names of Dante, Petrarch, Ariosto, and a host of others, are a sufficient pledge of the superiority distinguishing the poetic creations of Italy. The literature of Germany will deserve and receive at least a passing glance.

With the exception of a few translations, we remain in shameful ignorance of the literary labors of these nations, and though our intercourse with France has introduced us to an acquaintance with the language, we are far from being familiar with the classics of that nation. This imperfect knowledge of European literature, we hope in some measure to correct, by adverting to such authors as seem most entitled to notice. Our labors, however, will be chiefly directed to disentombing the rich treasures of our own language — to reviving a knowledge of the sound philosophy, severe taste, and pure morality, which characterize the productions of our forefathers. In exploring so vast a field we shall not pay exclusive deference to works of acknowledged merit, but the "lesser lights" will also receive a portion of our attention. Wherever we meet with an antique gem neglected because of its antiquated setting, we shall burnish it anew and point it out to the notice of our readers. We think that our researches must discover such a catalogue of mighty names as the bibliography of no other nation displays, and beside furnishing no uninteresting chapter in the history of the human mind, may contribute something to averting that deluge of ephemeral publications at present threatning to sweep away the last vestiges of taste and good sense.

THE ELEMENTS OF GEOLOGY FOR POPULAR USE: containing a description of the Geological formations and Mineral resources of the United States. By Charles A. Lee, M. D., late Professor of Materia Medica and Medical Jurisprudence in the University the city of New York. Harper & Brothers, 82 Cliff street.

This is a good book, not merely for the general reader, but particularly for schools. The subject of which it treats is one that has attracted of late much attention in this country, and several of the state legislatures, as well as the general government, have encouraged geological investigation by directing surveys to be made. It has often seemed to us that one circumstance in our position renders it doubly obligatory on *our* scientific men to prosecute the study of geology. *Facts* gathered from the most extensive observation of the surface of our globe are the only basis on which the study can be prosecuted. We have a continent in which to make our observations, and over a large part of it a common language through which to communicate discoveries. The facilities, therefore, for such observation as is indispensable, are great among us; and hence the scientific of other lands may justly expect valuable contributions at our hands.

So far as our local or general governments are concerned, the object of course is merely the development of our natural resources; and the surveys already made have contributed largely to give value to lands and direction to industry, while science has been repaid in valuable facts for all that she has added to the aggregate of national wealth and prosperity.

Our author, in preparing the work before us, has studied not merely to preserve facts, but so to embody them, that the general reader may proceed agreeably in gathering knowledge, undismayed by the embarrassment of technicalities and theories. In this effort we think he has succeeded, and so well, that his work forms a good text-book for schools. After a study of "Elements of Geology," by Mather, we should take a pupil through this work by Professor Lee; and in the case of a youth who was somewhat advanced, we should commence at once with the book under notice.

There may, however, be some, who will object *in toto* to the study of geology. Their piety is startled by the assertion boldly made, that the discoveries of geology are inconsistent with the Mosaic history of the creation, and therefore, with them, the science is but a covert species of infidelity. We hold that truth is, if not the only, yet one of the very few things in the world that never has cause to fear; and that man has but to follow truth wherever it may lead him, and he also may dismiss apprehension. Therefore we should not hesitate to study geology. "No reasonable man

can doubt that all the phenomena of the natural world derive their origin from God; and no one who believes the Bible to be the word of God has cause to fear any discrepancy between his word and the results of any new discoveries respecting the nature of his works." But in fact the pious fears to which we have adverted are groundless; geology is quite consistent with the writings of Moses, and every fresh step made in the science, will, we doubt not, add testimony to the truth of the sacred history. God's works and God's word will never fail to harmonize.

Professor Lee has divided his book into two parts. The first is elementary and illustrated by means of plates and wood engravings; the second contains the fullest description yet made in any systematic treatise, of the geological formation and mineral resources of the United States. In preparing the work the author has (with due acknowledgment,) availed himself of the writings of the best European and American geologists, the several reports made by gentlemen in the employment of our governments, state and general, and has been aided also by Professors Torrey, Francis, and others whose names are well known, and whose readiness to advance the interests of science are equal to their ability so to do.

CATECHISMS ON THE HOMILIES OF THE CHURCH. No. 1. Of the Misery of all Mankind. By Henry Anthon, D. D., Rector of St. Mark's Church, N. Y.

The Homilies, says the Church, contain "a godly and wholesome doctrine," and therefore, says the Article, "we judge them to be read in churches by the ministers diligently and distinctly, that they may be understanded of the people." Time was when this was done, for we can well remember having heard them thus read in our younger days. But few we fear read them now. Like the good old fashion of catechizing the children, (long suffered to fall into desuetude, but now happily reviving,) the public reading of the homilies has been laid aside, somewhat as one discards an antiquated though unbroken garment, to deck the person in a more fashionable and showy, but at the same time more flimsy material. We confess ourselves friends to old fashions in ecclesiastical matters; we mean the fashions of *genuine* christian antiquity: we are willing to learn them from the practices of the primitive believers of the first three centuries, and when the usages of that day rest upon the unchangeable principles of faith and duty as propounded by our Master, and understood by his first followers, we deem it wise to be observant of them. In matters purely conventional, resting upon the peculiarities of time and circumstances, we hold ourselves free to compare our own times and circumstances with the past, before we determine on our obligations to imitate. There is too, if we may use a seeming contradiction, a modern antiquity, for which we acknowledge great respect. We look upon the Reformers of the Church of England as having been eminently holy, and far wiser than most of the ecclesiastics of our day, in the learning of their profession. We would pause long, before we rejected ecclesiastical usages having their sanction, if for no other reason, simply because their times were more like to our own than the days of an earlier period.

It has however been objected that the style of the homilies is too much antiquated for modern ears, and therefore they should not be read. We shall next be told, probably, that the style of the Bible is too antiquated, and may be invited to the use in our churches, of the Holy Scriptures improved and modernized by Noah Webster, Esq. What matters it if the Homilies are in old English? it is good English, and easily understood, much more so than the wire-drawn, metaphysical refinements of some modern "*pulpiteering* expounders."

We heartily thank Dr. Anthon for having shown that the homilies are intelligible enough. Here is one of which he has made a catechism, using almost entirely, both in questions and answers, the very words of the homilies, and we venture to say that nothing short of a combination in favor of stupidity, will pronounce it hard to be understood.

The work is well done: we hope Dr. Anthon will proceed in his disinterested labors, (for the profits of his toil go to sustain the Sunday School of his church,) we hope too that the members of our communion will read these catechisms, and put them into the hands of their children.

ARCTURUS, A JOURNAL OF BOOKS AND OPINIONS. No. 1., Dec. 1840.

New York has one good magazine in the "Knickerbocker." We incline to the opinion that the work before us gives token of another. Success to them both. Knowing as we do the gentlemen who conduct "Arcturus," somewhat familiar with the character of their minds, the nature of their studies, and the extent of their attainments, we are happy to find them embarked in their new undertaking. If they fail to elevate, we feel assured that they will not lower the standard of American literature: if duly encouraged, for ourselves we have no misgivings. They will raise it.

Sound morals, pure literary taste, an intimate knowledge and hearty love of England's old literature, classical attainments, shrewd observation of men and manners, and a quick sense of the ridiculous, ever catering to the demands of a sly and genuine, but not malevolent humor; these are qualifications of no little worth in the conductors of a monthly magazine; and all these are qualities that belong as we know, some in a greater, some in a less degree, to the editors of "Arcturus."

The number before us contains much that is good and beautiful, and we shall be disappointed if the work as it proceeds, unite not a majority of suffrages in its favor.

THE PRACTICAL SPELLING-BOOK with Reading Lessons, by T. H. Gallaudet and Horace Hooker. Hartford, Belknap and Hamersley.

In this age so prolific of school books, another here makes its appearance, and as education is one of our prominent themes, a brief notice of this production properly finds its place in our columns.

The book is, in our opinion, one of more than ordinary merit. The plan pursued in the arrangement and classification of words is, on the whole, the best we have seen, well calculated to facilitate the acquisition of that skill in orthography which after all depends chiefly on the memory.

We think the teacher who will place this book in the hands of his pupils will find them making more than usual progress. It is not deserving of unqualified commendation, and we never saw a spelling-book that was. Indeed there are, and always must be circumstances to prevent the award of *universal* approbation to dictionaries and spelling books. The faults in this, however, are very few, while its merits are many, and we view this and a similar work compiled some years ago by Mr. Lyman Cobb, as superior to any others yet produced in our country.

NOTICE TO SUBSCRIBERS.

☞ Mr. A. W. HACKLEY is fully authorized to receive subscriptions and make collections for the "Church Record," in the city of New York and Brooklyn; and will in a few days present our bills for collection.

N. B. Subscribers to this paper are informed that no persons have been, or are now, authorized to receive collections of money for the "Church Record," other than Messrs. SWORDS, STANFORD & Co., our agents, and Mr. A. W. HACKLEY, the collector.

☞ Subscribers abroad are requested to remit the amount of their subscriptions to the publisher. By a recent order of the Postmaster General, postmasters are allowed to forward cash for subscriptions.

☞ For the convenience of advertisers and publishers, a box is left at Messrs. Swords, Stanford & Co's., 152 Broadway. Advertisements, and publications intended for notice, if left at their bookstore by Wednesday noon of each week, will reach us in time to secure attention in the succeeding publication.

CHURCH AND PARLOUR ORGANS.

GEORGE JARDINE, ORGAN BUILDER, Anthony street, next door to Broad way, New-York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. 2 1y.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 168 Duane street, opposite the Park.
REV. ALDERT SMEDES, RECTOR.

Terms $250 per annum for board and English tuition. The usual extra charges are made for the modern languages, music, and the other accomplishments.

The house occupied by this institution is spacious and convenient, and in an open and very pleasant situation. The school room, being in the rear of the main edifice, is perfectly retired, and is one of the largest and most cheerful in the city. Having convenient recitation rooms connected with it, it is admirably adapted for its purpose. The number of teachers employed in this school, is such as to secure for each pupil, a thorough and minute supervision.

The Rector having been driven from the public work of the ministry by a chronic affection, which does not, however, disqualify him for the duties of the recitation room, is sincerely desirous to render his labors in his present sphere subservient to the cause of that church, to which he feels himself to be no less devoted now, than when he was permitted to stand as one of the watchmen upon her walls. He trusts he may be encouraged and aided in this desire, by some share of the sympathy and support of the "household of faith," to which he belongs.

New York, November 2, 1840. 1tf.

The Church Record.

THIS paper will be published and delivered to subscribers in New-York, regularly every Saturday.

THE terms of subscription are $3 00 per annum, payable in advance. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until all arrearages are paid, except at the option of the publisher.

ALL communications relating to the business department of the paper, must be addressed to the publisher, (post paid.)

ADVERTISEMENTS of booksellers and others, not inconsistent with the character of this publication, inserted at $1 per square, and fifty cents for each subsequent insertion. The price per annum, one square per week, will be $20, including a copy of the paper.

MESSRS. SWORDS, STANFORD & Co., No. 152 Broadway, are our agents in New-York, and will receive subscriptions and payments. Advertisements and communications left with them, will receive prompt attention.

PRINTED AT
ST. THOMAS' HALL PRESS:
BY CHARLES R. LINCOLN.

☞ Cards, Circulars, Handbills, Pamphlets, and printing of every description, neatly executed at the office of the Church Record. The arrangements are such as will enable the press to execute with cheapness, neatness, and accuracy, printing in the Ancient and Modern Languages.